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When the fathers were mightily drunk they called their sons by their *nĕklĕ*, the special boasting name that every male has, and repeated stereotyped phrases that referred to no specific deed but to their general prowess. "When my father wanted to kill someone," said Vomblé, "he was *waikayú* and he would boast to me, *'kakthú pi, kakthú pi chugn mbó pi chẽ ẽ pi.*[5] In order that my children may remember me when I am dead I say to them when they drink water, You will not die! The horses' children [the whites] throw their guns about the places where the children sleep and the children hide before them. Therefore I raid their dwellings, and they hide from me with their children.'" Thus the father boasted to his own children. He did not face a large audience and recount in detail the blows he had struck so that he might measure his prowess against that of another man and so that the people might check him if he lied. Boasting among the Kaingáng was not a means by which each man strove to take the measure of his neighbor and outstrip him if he could. Through boasting a man built up his own self-esteem, but boasting had a very limited scope and was peculiar in character.

The Constructive Aspect of Waikayú

Among primitives, individual attainments that make boasting possible are frequently stepping-stones to power; they may at times even permit a man to infringe on the liberties of the less fortunate members of his society. This is true to a certain extent among the Kaingáng also, but the principal function of *waikayú* is not to give unbounded sway to the whims of individuals, but to enforce good behavior; that is, such as is socially sanctioned. Thus, when Cha was bitten by wild pigs, Pandjumbúgn, who had to carry the stricken boy, decided that he was too much of a load and so deserted him. But as he went along through the forest the thought kept recurring to him constantly, "In spite of my boasting I threw him away. When the others hear about it they'll ridicule me." So at last, according to the tale, he went back, and, taking up Cha, carried him home. There are stories of men who have lost their lives because of their strong feeling of *waikayú*, for death itself was preferable to the ridicule that they would certainly draw on themselves if they failed to live up to the opinion which they had of themselves and which they tried to instill in others. When the Kangdjá descended on them one day in a great body, taking the whole camp unawares, their first impulse was to run away; but Tondúin shouted, "'When you taste beer you boast and boast to the children, but now you are leaving them!' So they gathered up all their arrows. Thukúgn said, 'The women and the Kangdjá made fun of me very much and now the latter are coming!' Then they all remained and fought, and many were killed."

[5] Italicized words are Vomblé's *nĕklĕ* names.

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585 As a general rule, the young warrior builds himself a hut where he takes the girl of his choice, who lives henceforth as his wife. Sometimes, when the girl's family is small, he goes to live with his wife in her parents' hut. Incest does not occur among them, for [835] marriage is forbidden among close relatives. It is the custom of the tribe to respect marriage; adultery is unamously condemned and rarely occurs.

595 The warrior chooses his second wife with no more formality than the first. Both women enjoy the same rights. The additional wives are often sisters of the first one.

551 Male children are given the name of an outstanding ancestor, to which is added as a surname that of their father and of his lineage. The name of female children is chosen freely by the mother, whose own name is added as surname along with the name of her lineage.

This explains the great length of their names, such as for instance: Korikrã-Lãksi-Layondêsi, Vaikõidn-Ungrõsima-Põa-Tupi-Vaimusima.

764 Dead adults, men as well as women, are cremated in large fires built with selected woods. Pubescent children of both sexes are granted the same procedure, while young children are buried.

A warrior's weapons and other personal implements are burned along with his body. The ashes are gathered the following day and placed in a round pit, previously lined with tree bark and leaves, which is then filled with earth, covered with fragments of wood, and surmounted with a shelter.

765 The death of a chief or outstanding warrior is lamented by the whole tribe; his exploits are sung in a sort of litany for several days. Then the women recount in similar chants the virtues of the dead man in the domestic life of the tribe.

It is to be noted that on such occasions the Botocudo are seized by a profound sadness. Absorbed in their great sorrow, they become sullen and indifferent to everything and observe for several days a rigorous fast.

476 The social rule of the Botocudo is mutual aid, for which they were naturally trained by the insecure nomadic existence which has always been their lot.